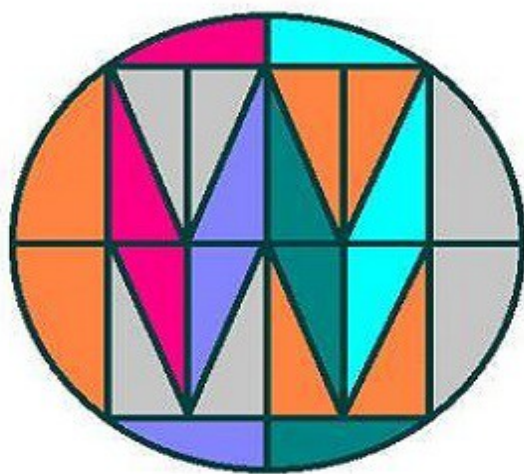


MAGNUS DEI

John O'Loughlin



J. O'L. • 8/2/2000

MAGNUS DEI

By

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Of Centretruths Digital Media

CDM Philosophy

This edition of *Magnus Dei* first published 2012 and
republished (with revisions) 2022 by Centretruths
Digital Media

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ISBN: 978-1-4466-6848-1

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PREFACE

With a title that is obviously a pun on 'Agnus Dei', this eighteenth example of my cyclical philosophy expands on my previous title, *The Right to Sanity* (2000), to embrace a deeper analysis of the distinction between 'right' and 'wrong', or immorality and morality, and does so in relation to a number of dichotomous contexts, including sensuality and sensibility, competition and cooperation, insanity and sanity, race and culture.

In fact, this text delves into the European racial dichotomy – notwithstanding the existence of Slavs and Latins – between Nordic and Celtic, and seeks to deduce certain moral distinctions between the two races, as well as to compare them with the generality of darker races on this planet from what the author contends, on the basis of metaphorical illustrations, to have traditionally been an environmentally more favourable cultural standpoint.

Not least of the subjects under investigation here is the distinction between immanence and transcendence, which few thinkers before me would seem to have treated with the subtlety and profundity it logically deserves.

John O'Loughlin, London 2001 (Revised 2022)

Introducing Will–Spirit–Ego–Soul

01. The Will, according to elemental disposition, can be evil, good, foolish, or wise, on both relative (phenomenal) and absolute (noumenal) terms. Chemical will can be evil (sensual) or good (sensible), metachemical will likewise. Physical will can be foolish (sensual) or wise (sensible), metaphysical will likewise.
02. The Spirit, according to elemental disposition, can be clear, unclear, unholy, or holy, on both relative (phenomenal) and absolute (noumenal) terms. Chemical spirit can be clear (sensual) or unclear (sensible), metachemical spirit likewise. Physical spirit can be unholy (sensual) or holy (sensible), metaphysical spirit likewise.
03. The Ego, according to elemental disposition, can be barbarous, civilized, natural, or cultural, on both relative (phenomenal) and absolute (noumenal) terms. Chemical ego can be barbarous (sensual) or civilized (sensible), metachemical ego likewise. Physical ego can be natural (sensual) or cultural (sensible), metaphysical ego likewise.
04. The Soul, according to elemental disposition, can be cruel, punishing, sinful, or graceful, on both relative (phenomenal) and absolute (noumenal) terms. Chemical soul can be cruel (sensual) or punishing

(sensible), metachemical soul likewise. Physical soul can be sinful (sensual) or graceful (sensible), metaphysical soul likewise.

Doing–Giving–Taking–Being

01. To do evilly, goodly, foolishly, or wisely, according to whether one is sensually chemical/metachemical, sensibly chemical/metachemical, sensually physical/metaphysical, or sensibly physical/metaphysical.
02. To give clearly, unclearly, unholily, or holily, as above.
03. To take barbarously, civilizedly, naturally, or culturally, as above.
04. To be cruelly, punishingly, sinfully, or gracefully, as above.

Power–Glory–Form–Content(ment)

01. The power of evil, good, folly, and wisdom.
02. The glory of clearness, unclearness, unholiness, and

holiness.

03. The form of barbarity, civility, nature, and culture.
04. The contentment of crime, punishment, sin, and grace.

Some General Ideas

01. Afterlife: Progression from 'Heaven' to 'Hell' ... as from 'Light' to 'Darkness'. For the light of the self, the soul, must fade in the course of posthumous time (Eternity), whereupon the darkness of extensive decomposition comes to pass.
02. Music: Gender splits – masculine and feminine – across all the elements, viz. fire, water, vegetation (earth) and air. For example, Blues (masculine) and Jazz (feminine) within fire; Rock (masculine) and Pop (feminine) within water; Classical (masculine) and Romantic (feminine) within vegetation; Gospel (masculine) and Soul (feminine) and/or Trad (masculine) and Folk (feminine) within air.
03. Individualism vis-à-vis Collectivism: Gender distinction between the objectivity of freedom (rooted in a vacuum) and the subjectivity of binding (centred in a plenum). Therefore freedom of the

individual (from the self) vis-à-vis binding of the individual (to the self) as a female/male distinction.

04. Morality: Indirect (female) and direct (male), both germane to sensibility according to conventional gender distinctions, i.e. the fire and water of female objectivity, as against the vegetation and air of male subjectivity.
05. Immorality: Direct (female) and indirect (male), both germane to sensuality according to conventional gender distinctions, as above.
06. Public vis-à-vis private is equivalent to sensuality vis-à-vis sensibility, whether objective (and female) or subjective (and male).
07. Freedom of the (female) individual from the self and/or for the not-self, relative to fire and water, tends to result in enslavement of the (male) individual to the (female) not-self, whereas binding of the (male) individual to the self tends to result in deliverance of the (female) individual from the not-self.
08. Freedom and enslavement are two manifestations (female and male) of the public aspect of things, whereas binding and deliverance are two manifestations (male and female) of the private aspect of things.

09. The blessing of freedom (for females), as against the curse of enslavement (for males) in sensuality, but the salvation of binding (for males), as against the damnation of deliverance (for females)) via sensibility.
10. The male is cursed when his self is enslaved, in sensuality, to the female not-self, whereas the female is damned when her not-self is so constrained, in sensibility, as to render her deferential to the male self.
11. Collectivism comes in between individualism as molecular particles/wavicles in between elemental particles/wavicles, i.e. elemental particles (ruling, or scientific, individualism); molecular particles (ruling, or political, collectivism); molecular wavicles (leading, or economic, collectivism); elemental wavicles (leading, or religious, individualism).
12. Hence collectivism and individualism can be either public or private, sensual or sensible, outer or inner.

Right and Wrong Revisited

01. A simple distinction, in my view, between sensuality and sensibility, immorality and morality, whereby

immorality, and hence wrongness, is premised upon sensuality, but morality, and hence rightness, upon sensibility.

02. Rightness and wrongness can, however, be direct or indirect – wrongness being direct when female but indirect when male, whereas rightness is direct when male but indirect when female.
03. When wrongness, or immorality, is direct (female) it is objective and free, when it is indirect (male) it is subjective and enslaved (unbound), and this whether in noumenal or phenomenal, absolute or relative, terms.
04. When rightness, or morality, is direct (male), it is subjective and bound, when it is indirect (female) it is objective and constrained (unfree), and this whether in phenomenal or noumenal, relative or absolute, terms.
05. Wrongness is a blessing for females and a curse for males, whereas rightness is a salvation for males (from the curse of indirect wrongness) and a damnation for females (from the blessing of direct wrongness).
06. To be delivered, as a phenomenal male (a man), from the curse of massive mass (in the phallus) to the salvation of voluminous volume (in the brain), rising diagonally from mass to volume in mass–

volume subjectivity, which is physical and, hence, vegetative.

07. To be delivered, as a phenomenal female (a woman), in response to the above from the blessing of volumetric volume (in the tongue) to the damnation of massed mass (in the womb), falling diagonally from volume to mass in volume–mass objectivity, which is chemical and, hence, watery.
08. To be delivered, as a noumenal male (a god), from the curse of sequential time (in the ears) to the salvation of spaced space (in the lungs), rising diagonally from time to space in time–space subjectivity, which is metaphysical and, hence, airy.
09. To be delivered, as a noumenal female (a devil), in response to the above from the blessing of spatial space (in the eyes) to the damnation of repetitive time (in the heart), falling diagonally from space to time in space–time objectivity, which is metachemical and, hence, fiery.
10. In either case, whether phenomenal or noumenal, relative or absolute, the female 'fall' follows from a male 'rise', and the male rises precisely because he wishes to progress from indirect wrongness to direct rightness, as from sensuality to sensibility, thereby escaping the curse of under-plane subservience – and subjection – to a female hegemony.

From Clearness to Holiness

01. In sensuality the female is blessed with clearness and the male cursed by unholiness, whereas in sensibility the male is saved to holiness and the female damned to unclearness.
02. 'The unclear' defer to 'the holy' in sensibility, no less than 'the unholy' defer to 'the clear' in sensuality.
03. Culture and civility – and hence, in a broader sense, civilization – are only genuinely possible in sensibility; in sensuality, by contrast, things remain